

Pam 16

**A CRUMB OF COMFORT**

**FOR THE PEOPLE;**

**OR,**

**A PILL FOR THE PROPHETS.**

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**[PRICE ONE SHILLING.]**

A CRUMB OF COMFORT

FOR THE POOR

OR



A TALE TO REMEMBER

BY JAMES H. B. [unclear]

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A Crumb of Comfort  
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FOR THE PEOPLE;

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OR

A PILL FOR THE PROPHETS,

Made palatable by SCRAPINGS

From OVID, SHAKESPEARE, and HUDIBRAS,

A TRACT,

Intersperfed, with REMARKS, Critical and Explanatory,

OF THE TRAGI-COMEDY OF

*THE BRASSY HEAD.*

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“ And the Beast was taken, and with him the false Prophet.”  
Rev. chap. xix.

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1795.



A Group of Comfort

FOR THE PEOPLE

A TREATISE FOR THE PEOPLE

ADVERTISEMENTS of other intended Publications upon the same subject, prevented the Author of the following from sending it sooner to press; but a perusal of those which have preceded it, leads him to think, that the serious way in which they treat the prophecies of R. BROTHERS adds to, rather than takes from their effect: a wish to relieve the public mind from the oppression of such melancholy forebodings, induced the Author to publish that Tract which afforded to him a few hours amusement.





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CRUMB OF COMFORT, &c.

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**T**RIFLES, introduced by ability, to the court of the public, are graciously received ; and the ready pen of a Halhed gives a momentary consequence to the rhapsodies of Richard Brothers ; which, but for such a medium, would have dissolved like other vapors in the air of the first fair morning : left therefore, they may be condensed by

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his

his *cool* reasoning, into a mist of any duration round those who take for granted every tale they are told, rather than be at the trouble of examining how it is supported by truth, or even probability, it may be right to probe a little, the *testimonies of the authenticity of the prophecies* of R. Brothers, as they are given by Mr. Halhed: and it is hoped there will be no great presumption in the attempt, by a person who confesses he has not explored the writings of the old Hindus, but that he has read his bible.

To men of common rate understanding it must seem a little extraordinary, that he who undertakes to interpret the prophecies contained in our own sacred writings, and, as it seems, too, by Divine command, should preface his exposition by declaring  
that

that he had given little attention to them; and that he, by lightly skimming over the mysterious depths of Daniel, of Esdras, and the Revelations, should better explain them than the many ingenious interpreters and athletick commentators whom he confesses have made the attempt: perhaps Mr. H——d may boast a pedigree (no matter if a thousand descents) from Venus as well as from King David; and his knack at unravelling mysterious ænigmas, as he calls them, reminds us of his fair Ancestor's extricating the spear of Æneas from the knotted tree, whence the sturdy warrior could not move it, by a mere fillip of her pretty finger.

—— Venus ———

*Accessit, telumq; alto' ab radice revellit \*.*

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Before

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\* Virg. 12 Æn. p. 605.



Before Mr. H——d enters upon his testimony of the authenticity of Brothers's prophecies, he thinks it necessary to bear testimony of his *philanthropy* and *piety*; and this again he does in a way that puzzles your common understandings: Are “the tremendous threats, unqualified anathemas that fulminate dethronement and speedy death to kings?” Are “~~violent~~ menaces against both houses of parliament, our civil and ecclesiastical establishment, and the whole nation;” are these the attributes of philanthropy and piety?—Philanthropy and piety must be made of softer stuff.

Are these the characteristics of the man who is said to be like to Moses *himself*? Is this the life and conduct formed “from the *type* or *pre-determined pattern*” of the first Moses? “See here the counterfeit presentment,” but no more like the first than  
the

the ship to the bulrushes :---But I beg pardon ; perhaps, while he fulminates these violent menaces, Richard Brothers is the roaring lion chased from the wood ; for Proteus like, he can assume any form.

Nam modo te juvenem, modo te videre leonem \*.

Sometimes a blooming youth he graced the shore,  
Oft a fierce lion rag'd with hideous roar †.

But to proceed—"Uprightness of intention and candour of soul breathe through every line of Brothers's composition."—What is the testimony of this? Oh, we have it, "If the Earl of Chatham had shewn me the small favour I asked for, he should be held up as my friend to be admired, and he should wear such a durable coronet that no human

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\* Ovid. † Garth.

human power would ever be able to remove." What follows? Why, inasmuch as he did not shew me that favor, I must in candour prophecy the destruction of the whole English admiralty. Here Candour breathes indeed, but alas! so hard that she expires.

Now to the testimony of the authenticity of the prophecies :

You shall see what you shall see.

Mr. H——d, when he shews the four beasts, begins by declaring, " that what never could have been done but by direct revelation from above, is to find a key (one and indivisible he is pleased to call it) that should apply perfectly and equally well to all these four beasts : " Yet presently we find him possessed of this one and indivisible key; for he asserts that he has discovered of *himself* without any assistance  
from



from Mr. Brothers the fate of the potentates, *ci-devant* four beasts : Now if Mr. H——d has not this key, he must, according to his own doctrine, be inspired ; and if his definition of inspiration be just, I rather think he is, “ I shall prove, says he, that Richard Brothers is inspired in this manner ; he tells us a dry assertion that such a thing is so and so, but he gives us no reason why it should be so.”

Expounding by his inward light,  
Or rather more prophetic fright\*.

“ And four beasts came up from the sea, different one from the other.” Richard Brothers says, and Mr. H——d bears testimony, that they are *four* kings *now*.

Long live that king who bears the lion  
on his shield.

The

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\* Hudibras.

The second beast, say these inspired ones, is the Russia Bear ; and so severely have they baited it, that it is well if it saves one of its *three ribs* : the proof that this Bear means the present Empress of Russia, may be *triumphant*, and there is, I believe, *meaning* in the language, but I deny the *conclusion* in logic ; at least the logic is not of the sort that Watts or Napleton have taught :—but I confess that I know little more of logic than that if the premises be false, the conclusion cannot be true : however, for the present, admit that the Bear is Russia, and pass on to the third beast, the Leopard ; Brothers merely says, that it means the king of France ; but Mr. H—d, assisted by Voltaire and his own logic, *proves* it. “ The Leopard’s skin points out,” says he, “ the Parisian *petit-maitre* :” The Leopard’s skin is then the emblem of effeminacy

minacy to suit his interpretation. — Oh what a fine thing learning is! I was so ignorant as to believe that savages, ancient and modern, who lived by the chase, often clothed their shoulders with the leopard's hide, — but perhaps they were only your *petit-mâitre* savages. Why is the modern war-horse adorned with the leopard's skin? Pray, learned interpretator, is it to shew that their riders are *petit-mâitres*? They are *petit-mâitres* of such a sort, Sir, that no dangers can appal, no hardships cause to murmur.

The leopard's spots too are sprinkled in regular confusion, like the *Fleurs-de-lis* of gold, on the royal robe of France: I never saw that robe; but the *fleur-de-lis* and the leopard's spots I have seen, are as like to each other, as the same cloud is like a camel and an oufel. That black and yel-



low are alike, and that a formal ring and a flower branching different ways, are of the same shape, I will not dispute, but admit the *regularity of the confusion*.

I must, however deny, notwithstanding Mr. H——d says, “ ’tis impossible to do so,” that the Stuart family were a supernumerary head on the body of the French monarchy; and venture to say, with all due deference to him, that just with as much propriety, may any unfortunate prince, a refugee in any other country than his own, become a supernumerary head of that country; and that the unhappy Stanislaus is now a supernumerary head of Russia; and in the present disturbed times, many countries must be many headed. If then the second beast, (the Bear) means Russia, it should have two heads.

To

To proceed.—“ The second head is Lewis the XVI.” How, what sort of testimony is this? What says Brothers!—“ The Leopard means Lewis XVI. of France.” But the man who *proves* Brothers to be a divine interpretator, will have but one of the beast’s four heads to typify that injured monarch.

The whole leopard then may as well be the king of Spain; for Mr. H——d gives to him as large a share as to France, viz. the third head. The fourth is given, by this great commentator, to the king of Sardinia; and he says, “ These two last heads must fall, as the main head and heart are gone with Lewis.” Why so? we have not heard of the heart before; he just now gave a head to France, another to Spain, and another to Sardinia; and he forgets too what he so lately told us, that the first

head which was cut off, according to the Revelations, was healed.

“ There was a time that when the breath was out,

“ The man would die, and then there was an end;”

And generally when the head was cut off, the breath fled; but it is not so with your modern beasts; they can speak, at least, the English language, after their heads are off; witness the foreboding calf which is *said* to have *denounced* our four seasons: but if it was not so, the modern inspired ones could soon clap a head on.

Richard Brothers tells us, that St. John put a head upon this leopard after it was guillotined, and Nathan the prophet confirms it; what else can be the meaning of *healing* the deadly wound? If taking off  
the



the head meant the destruction of a monarch, his restoration, to carry on the allegory, can only be by putting the head on again; the wound cannot be otherwise healed--- I will not say that I have proved this to demonstration, but venture to think my demonstration as clear, and my logic as profound, as the author before me.

Now for the fourth beast.

Walk in gentlemen, and see " the dreadful and terrible beast with iron teeth and ten horns.

This great beast, says Richard Brothers, is the E---r of G---y, and Mr. H---d says it is impossible not to see the full force of the application to the King of P---a, in the little horn that grew upon it—How is this? let us see, how many crowned heads have we? England, Russia, France, Spain, Sardinia,

dinia, Prussia, Germany, if my memory fails me not—but let me refer to the *prophecies* and *testimonies*---aye, just so---the prophet and his witness both declare, that the object of their lucubrations is to prove that the four beasts, which Daniel saw, are *four* kings now; and if the maxim be true that *omne majus continet in se minus*, they have proved it triumphantly enough; ‘*for when these four kings came all affront them, they cut all their seven heads off, and menaced destruction to ten more of them. O monstrous, seventeen kings grown out of four!* But let us look a little nearer at this great beast; let us see whether these expositors of the prophet Daniel agree with him.

He says, speaking of the fourth great beast, “ And I beheld even until the beast  
 was

was slain, and his body destroyed \*." " As for the rest of the *beasts*, they have their dominion taken away, yet their *lives* were prolonged for a season and a time †."

Now for a little plain uninspired and unsophisticated reasoning. If there were *four* beasts, as Daniel and the modern prophets say there were, and the fourth beast be slain but the rest of the beasts have their lives prolonged---the three first must have their lives prolonged: when Nathan helps Richard to kill the third beast, he forgets Daniel, and his own logic: the great beast with the iron teeth and ten horns should have died before the leopard, or at least before that head of him which typified Lewis XVI. If Mr.

H—d

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• Daniel, ch. vii. v. 11.

† Daniel, ch. vii. v. 12.



H——d cannot contrive in a second edition of his testimonies, to replace this poor leopard's head, I fear it will roll a *stumbling-block* in the way of his interpretation, and not only to *weak minds*.

I shall not follow Mr. H——d into his aviary; he has indeed spent more time in feathering his bird, than in devouring the four beasts; but as Richard Brothers scarce introduces in the list of his dramatis personæ, this queen of the air, and only mentions her by copying part of the chapter in Daniel, not touching a feather himself, it is foreign to my purpose, which is only to examine Mr. H——d's testimony of the authenticity of Brothers's prophecies: why the would-be Moses does not shew the Eagle, I cannot take upon me to say; perhaps he could not separate the idea of *tar* from

from that of *feathers*, and tar is offensive even to a terrestrial nostril : however, if he should be bold enough to strut awhile in borrowed feathers, for some good purpose, and to take the form of a bird as well as that of a beast ; I would recommend to him as a *pre-determined pattern*, the change of Ascalaphus, which admirably well applies,

Fœdaque sit volueris, venturi nuncia luctus,  
Ignavus Bubo, dirum mortalibus omen\*.

Ill omen'd is his form, th' unlucky fowl  
Abhor'd by men, and call'd a screeching owl†.

Another reason that makes it unnecessary to take notice of Mr. Brassy's illustration of

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\* Ovid.

† Garth.

the eagle is, that he makes it apply rather to times past than present.

But Nathan's *head* being *all* of *brass*,  
As friar Bacon's noddle was \*,

Must cry—" Time was."

Here let us leave the birds of the air, the beasts of the earth, and proceed to the region of the fishes, the Sea.—Brothers tells us that Babylon does not mean Rome, but London; and his great supporter says, that he has proved it in a very satisfactory manner, by shewing that the *various* and multiplied allusions to navigation and commerce in this Babylon, cannot be strained to denote an inland city. And his remarks, he adds, " are perfectly just and apposite."

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\* Hudibras.



He undertakes too, to confirm his proofs: See how he does it! in his old way of bearing *testimony*. "All this long *tedious* enumeration of wares and commodities," he says, "is really nothing at all to the business of the prophecy." Why, this great wit has a more than usually short memory; for a few lines before, he tell us, that this enumeration is a perfectly just and apposite proof that Babylon means London, but now the *multiplied allusions* are nothing; ---the real explication lies wholly in *five* words——SLAVES AND SOULS OF MEN. —Surely, great commentator, if the key is to be found only in those words, the key may as well unlock the gates of Babylon as those of London: you reason by asking a question; to adopt your method--- Pray, Sir, is London the market for *slaves*? and if *souls* be saleable, they may as well

be an inland as an island commodity : I did with indeed to answer this part of your propheticall illustration, by denying that *souls* are saleable things ; but then you have brought your own to market, to prove that such a thing may be bought : though by the bye, I think your comparing it to the country girl's butter and eggs was not happy, if it was a butter that would melt, and eggs that were not addled.

In labouring to support Richard Brothers in his assertion that London is known in the Revelations by the name of Sodom, his patron breathes such a noisome pestilence, that no man, who *values* his *soul*, will venture near him : here then let him boast his proof *triumphant*, if he pleases ; I will offer nothing to oppose it, but leave it to perish by its own poison.

Here

Here end the testimonies of the authenticity of Richard Brothers's tremendous threats, and menacing prophecies !---The wretched forebodings of approaching misery !

Who would believe what strange *bugbears*  
Mankind creates itself, of *fears*  
That make them in the dark see *visions*,  
And *bag* themselves with apparitions\*.

But see, Mr. H——d, though he had closed the subject, lugs poor Moses out once more, and puts him “in the gap to save the city, that it should not be destroyed;” but what can he do there, if, as he says “the *recorded judgment* is, that the city shall be destroyed.” “No power,” says he,  
“ can

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\* Hudibras.



“ can prevent it.” How is London, the Parliament, England, Europe, and great part of the world to be *saved*, when they are recorded in the *scripture of truth* to be destroyed and made desolate?—All recorded to be destroyed!—Oh terrible! terrible!—but hift, hobling comfort comes at last :

“ If the person employed by Richard Brothers is not deterred by the fear of *evil* from printing this book from the full copy,” this *unalterable* decree may be altered! Thanks good, gentle, philanthropic Mr. Brothers! this is the work of the wonderful rod cut in the year 1792; on the one end the motto is “ *diruit*,” on the other, “ *ædificat*.” Thanks too, for your *signet* of peace and safety. The fall of cities, the fall of thrones, the fall of princes, the death of millions, and the desolation of  
kingdoms

kingdoms may be suspended, if a printer's devil be not coy: while in this melting mood I leave you Mr. Richard Brothers; but not without wishing you the reward, and all the joy you prophecy to yourself, the pleasure of entertaining Mrs. Elizabeth Wake, provided she wishes the honour of a seat at your table, and an apartment in your palace.----

And now Mr. Nathaniel, a word with you, if you please, — “ *quæramus seria.*” I began with saying, that trifles became weighty supported by abilities: I did not compliment you when I added that your pen was equal to give that weight.

Brothers's book and Brothers himself, would have been before this time lost in oblivion, if you had not brought both to light. And what have you promised to  
yourself

yourself by so doing? You have yourself told us, these are your words, " The great mass of the people, too credulous to form accurate notions of the divinity of its origin, is easily worked upon by every species of oracular pretension; and when men are once persuaded of the authenticity of a prophecy, they are almost involuntarily led to perform their part towards its completion." This, then, Sir, is *one* object you promised to yourself, (I shall presently mention another) you have the goodness to endeavour to establish the authenticity of Brothers's prophecies, and by so doing, according to your own doctrine, you lead men to perform their part towards its completion: What is the completion? general ruin, massacre, and desolation.

These forebodings may produce an *irritation*



*tation* on the public mind; and if as you say  
 it behoves government to attend to them,  
 it behoves too the propagators of them to  
 watch minutely the effect they may pro-  
 duce to themselves---contempt is not e-  
 nough; you have yourself decreed, " that  
 no punishment can be too severe for the a-  
 trocious criminality of such propagators---  
 the propagators of fallacious doctrines---the  
 disseminators of false oracles : But you say,  
 " *If* their doctrines be well founded, we  
 have not an instant to lose in adopting a  
 complete reversion of both our moral and  
*political* system." " *Tell not me of if*"---if  
 they be well founded!—who that can  
 read and reason, can for a moment think  
 them well founded? They are upon the  
 face of them false; and ask your logic, if  
 self-evident propositions need argument to  
 support them?---But suppose them well

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founded,

founded, what effect could the changing our political system have on them?---Here the cat pops from the bag, now we see the other object of your testimonies.

Here you appear a *politician*,

With more heads than your *beast in vision* \*.

Under pretence of expounding oracles, the mass of the people are to be worked upon to believe, that the present time leads to the completion of Brothers's prophetic menaces ; for that is the fair interpretation (drawn from your own exordium) of what you mean by our political system. But I cannot help thinking that if you would not work too fast upon these people by your forebodings, but give them time to consider before they answer this fair question---Do  
they

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\* Hud.

they believe that arming ourselves, nay, making war in defence of religion and of those laws that equally protect the peasant and the prince, is likely to call down the vengeance of Heaven upon us? they would answer, No; and I believe too that if a question of your own was put to them and *explained* to them too, namely, "Does the present political state of Europe warrant the necessity of immediate pacification?" they would answer, No; but if the question is abruptly put to them---Do they wish for peace? they will answer, Yes: and in this concise fallacious way are petitions for peace procured.

Don't you wish for peace? O yes, certainly; then put your name to this paper---'tis done, and nothing more thought about it; but ask them if they wish our armies



disbanded, our fleets dismantled, our coasts undefended, and if they will trust to the *merciful, peaceable* disposition of our determined enemies, those enemies who have decreed, that they will not make peace until England, that is, its religion and its laws be destroyed; —and they will not sign your petitions; they will answer, No---by *them* I mean, I hope, the mass of the people: I do not mean those patricides who pant for the approach of our sworn enemies, in hopes of general confusion and general plunder, and with the hope too that they may ride on the whirlwind and direct the storm, thoughtless how sure, among the first, they must themselves be overwhelmed. Who does not wish for peace? but what man in his senses wishes to treat with armed robbers, himself unarmed? So much for politics.---You, Sir, introduced the subject in that pamphlet  
before

before me, which I have presumed to examine: my abilities do not qualify me for a deep politician, but my love for my country makes me wish her to keep her guard against her enemies, whether open or masked.

To return to the subject of prognostics--- You tell us, that "times of calamity are peculiarly fertile in visions, predictions, and prophecies." That the present times are calamitous, no man will deny; but, pray in such a season, would it not better suit the man of *philanthropy*, the man whose *soul* is like unto *butter*, the man who has a melting soul, to take advantage of this disposition of the people to be easily worked upon by every species of oracular pretension, and work upon them in a more consolatory way? Would it not be more congenial to his *soft* feelings to break from the melancholy

choly strain of predictions and attempt the comfortable? the one is as easy as the other.---I will attempt an instance, promising that while I seem to interpret a vision of Daniel as applicable to the present times promising to England victory and triumph, I do not believe that it has any thing to do with the present times, no more than the melancholy oracles before me have; and I think it arrogant presumption to attempt the exposition of our sacred writings with so little knowledge of them as either Brothers, H---d, or I possess, unless it be done with the hope of preventing the malecontents, masked as prophets, producing that irritation on the public mind which may, as they hope it will, lead to horror and destruction.

Now for the specimen---I will take the  
nine-



nineteenth chapter of the Revelations which Brothers has copied. "And behold a *white horse*, and he that sat upon him was called *Faithful and true*, and in *righteousness* he doth *judge and make war*."---"and on his head were *many crowns*: and he was clothed with a vesture dipped in blood; and the armies follow him clothed in fine linen, white and clean, and out of his mouth goeth a sharp sword with which he shall smite the nations \*."

"*And behold a white horse.*" Mr. H—d has made different beasts signify different crowned heads; the white horse then may as well be said to denote that monarch whose crown is guarded by his people's love. The white horse is the symbol of Hanover, the El—r of H—r is K—g of E—d.

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\* Revel. ch. xix. v. 11 to 15.

*He that sat upon him was called Faithful and true, and in righteousness doth he judge and make war.*

In all legal proceedings where our gracious Monarch is mentioned, he is called defender of the *faith*; and if *true*, be ever the proper epithet for man, where can it better apply?—true to his religion---true to every domestic virtue---true to his contract with the public---true to his people---true to other nations, even to those whose acts would warrant the cancelling of his promises.

In righteousness doth he *judge* and make *war*.—By the excellent maxim of our laws our Sovereign is supposed to be present in all his courts;---and what country can boast more upright, more righteous judgments than there prevail? See him presiding in his court---suppose too, any of  
his

his subjects, accused and tried for breach of allegiance to him, nay, for compassing or imagining his death, if the evidence be not of that decisive unanswerable sort, that carries positive conviction to the minds of twelve men, the accused must be declared innocent.

Here blooms Equality in its loveliest form; O Britons! guard this Tree of Liberty; nor suffer the harpies that would poison its root, to approach it.

To proceed with the allegory, the scripture passage before us, says, that a war may be righteous; and if war can have a righteous object, surely that war has, which is undertaken in defence of our Lives, Properties, our Liberties, and our Religion.—The people, in their legislative  
F capacity,



capacity, by their representatives have said the present war *is just*; and he who respects the Legislature, will say, that though it is unfortunate, it is *necessary*.

“ And on his head were many crowns.” He who sways the English sceptre, is styled also king of France and Ireland, and lately has another crown been offered to him. — Long may he live, and wear the British crown, till it pleases him, who executes judgment in justice, to reward him with an immortal one !

The vesture dipped in blood, may be explained by a reference from the chapter before us to the forty-third chapter of Isaiah, “ Wherefore art thou red in thine apparel ? ”

The K——g of E———d at the head of his armies is apparel’d in red. The armies that followed “ cloathed in fine linen,  
white

white and clean," may be said to mean the prayers of his people, headed by our clergy, for his success. To construe "The sharp sword which shall smite the nations," into the armies of our king, requires no forced interpretation; in the language of St. Paul it may be said to be "taking vengeance on them that *know not God*, and that obey not the gospel of our Lord."

It would not be difficult to carry on this allegory still farther, but agreeable to my preface to it, I would not even seem to trifle with our sacred writings; but if those who are better qualified, were to explain them (as surely they will warrant) to promise not only punishment to the wicked, but rewards to the good; their labours would be both pleasant, and effective.

I have

I have, for myself, apologized for presuming to interpret a vision, and have given my reason for so doing; but I make no apology for saying that our scriptures teach me to believe that Heaven will protect our monarch from the wiles of his enemies.

————— If there's a Power above us  
(And that there is, all nature cries aloud  
Through all her works) he must delight in virtue;  
And that which he delights in is protected.

Here let the mad anarchist exclaim *Mon Dieu!* addressing himself to whatever passion he may have deified, and to which he says, as Caliban to Trinculo's brandy-bottle, "Thou shalt be my god," Let him exclaim, "What flattery! ——— the good will reply—" The tribute is just, and cannot give offence."

The praise of virtue to every honest ear is music.

FINIS.

